A U M

The wheel of life moves on; a wheel of which the spoke is the understanding, of which the pole is the mind, of which the bonds are the groups of the senses, of which the outer rim is the five great elements, of which the environment is home; which abounds in old age and grief, and, moving in the midst of disease and misfortune, it rotates in space and time.—*Anugita, ch. xxx.*

THEOSOPHY

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

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WHAT IS OCCULTISM?

OCCULTISM IS THE NOT TELLING ALL ONE KNOWS; BUT RETICENCE.

OCCULTISM IS THE NOT SAYING ALL ONE SUSPECTS; BUT SILENCE.

OCCULTISM IS THE NOT SPEAKING OF ALL ONE "SEES"; BUT REVERTING INWARD TO THE SOURCE OF SIGHT.

OCCULTISM IS THE NOT REPEATING OF ALL ONE "HEARS"; BUT A CLOSED MOUTH LEST HEARING SHOULD ESCAPE THERETHROUGH.

OCCULTISM IS THE NOT SPEAKING OF FAULTS OF OTHERS; BUT CHARITY.

OCCULTISM IS THE NOT SETTING OF FIXED PLANS; BUT A FLUIDIC POSITION BALANCED IN THE GOOD LAW.

OCCULTISM IS THE NOT LAYING DOWN FOR ANOTHER HIS DUTY; BUT SELF-WATCHFULNESS IN PERFORMING ONE'S OWN.

OCCULTISM IS THE NOT DOING WHAT ONE WISHES AND WHEN ONE WANTS; BUT DISCIPLINE.

OCCULTISM IS THE NOT LISTENING TO GOSSIP OR SLANDER; BUT GOOD-WILL TO ALL, FROM WHICH GOSSIP AND SLANDER CAN DRAW NO SUSTENANCE.

OCCULTISM IS THE NOT GIVING WAY TO ANGER OR IMPATIENCE; BUT CALMNESS.

OCCULTISM IS THE NOT BEING VAIN OF ONE'S LEARNING, OR PROUD; BUT HUMILITY.

OCCULTISM IS THE NOT HURRYING ONE'S DAILY AFFAIRS NOR FORCING ONE'S PROGRESS; BUT KNOWING THE AMPLITUDE OF TIME IN ALL THINGS.

OCCULTISM IS THE NOT DOING ALL THE GREAT WORK THERE IS TO DO; BUT THE WILL TO LABOR, THE WILLINGNESS TO ACCEPT HELP OR BE A HELPER; THE JOY THAT ANOTHER DOES A TASK THE BEST.

OCCULTISM IS THE NOT STRIVING TO BE A LEADER OF MEN; BUT TO FOLLOW A LINE.

THE SPIRIT IN THE BODY*

> For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.
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> —Bhagavad-Gita, Chapter XIII.

WE have to stand all tests alike—praise as well as blame. Oft-times praise is the hardest to stand, because it is so easily applied to the "personal idea"; blame is easier cast aside. And the difficulty is not abated by the fact that what is said is true—in case of praise.

We should not be elated by praise or success, nor cast down by blame or failure, because either of these is an application of the "personal idea"—an identification of oneself with the event.

Success in doing thus is not to be had at once; it comes, first, by recognition of the right attitude, and then by repeated applications of the "right attitude" toward *every* event.

As your letter shows that you know the attitude and that you make the applications, the rest must be simply a matter of time, and no cause for anything but "going on."

You say things are not done with "supreme faith"; perhaps not; yet "faith" is there and ever tends "supreme-wards." Our ideal is always higher than our attainment; otherwise there would be no progress. To have attained one's ideal is to have ceased progress, however high that ideal may be. This must be true for all beings in a universe of infinite possibilities. It is an expansion of the ideal all the time. Your own ideal has changed, although you may not have perceived it. *Being in the same direction,* the change is not noticed. Relying on the Supreme *no* effort is wasted, because

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* From the Letters of Robert Crosbie. Here published for the first time.—EDITORS.

all "creative thought" is in the right direction. One does not desire to preserve the "undesirable," but the "desirable." The maintainance of the desirable thought, and the cessation of the undesirable, are to be aimed at.

Then again, it is well to remember that our real progress is registered in the "inner man"; that every effort to subordinate the lower to the higher, is, to that extent, an endeavor "to live the life," thus creating and fastening the "silver strings" that take the place of the "catgut."

All this is going on. Why? Because of *our* attainments, *our* goodness, *our* impeccability? Surely not. It must be "the Service of Man" with all that the term implies in Theosophy. In this age especially, it spells *sacrifice* from the first step, which is, as H. P. B. has said, the best means to lead our neighbor on the right path, and cause as many of our fellows as we *possibly can* to benefit by it. This constitutes the true Theosophist. "The first test of true apprenticeship is devotion to the interests of another." Theosophy was given for "the healing of nations" and must be put out in such form as to make it of practical use in daily life.

About W. Q. J.: William Q. Judge, as you know, was a great being; but many while they admired him as a man, never had his greatness revealed to them. The few who had this good fortune have many times felt like Arjuna in the eleventh chapter Gita—the writer among them—who, while he tries to express him, never forgets that he is but the pupil of a beloved, revered and great Teacher. Following in his steps as best he can, he endeavors to lead others along the path he knows, that they in turn may realize and profit by the inestimable privilege, and become teachers in their turn to others, *all* links in the great chain of "saviours of men." So the "oneness" exists as far as it may be expressed, all along the line, each for all, and all for each—non-separateness.

W. Q. J. knew the path that all would have to tread, and balm, advice, warning and encouragement will be found in his writings at every turn and for every circumstance of life; the closer one gets into the current that flows from Him—"the greatest of the exiles"—the more readily will those things which harass and distress fall away and become as nothing.

That you have done so—that is, got into the current—is the best of Karma for you. The work has been for you, your "rod and staff," and a blessing to many who would never otherwise have had that help. The more of that and similar work for others unknown, who are waiting for it, the less room there will be for thought or feeling of anything that does not aid that work in some way. This is a desirable form of "one-pointedness."

I was just thinking that the Theosophical "arch" had been thrown across the abyss of creeds and materialism. Some have discovered where a base rested on one or the other side; others have found "stones" that belong to the arch, but the "key-stone" has

been rejected because of its irrgular shape,—as in the story of old of masonic tradition. We are also reminded in the old allegory, that the time came when "the stone that was rejected became the head of the corner," because it was to be the Key-stone. All of which proclaims that history repeats itself, and that there is nothing new under the sun.

All the time there were those who knew of the Key-stone. But they were very few, and their voices were not heard in the clamor of the claims made by those who found portions of the "arch." So these few, knowing that every thing comes in its own time, will *"Work—Watch—and Wait."*

We consider the writings of W. Q. J. to be the Key-stone, and particularly designed for the needs of the Western peoples. We *know* their value. We also know that neither the world in general nor theosophists in general, are aware of their existence, and it is our desire and purpose that *they shall know,* as far as our power and opportunity permit. So we just stick to our purpose, not because it is ours, but because to us it is the highest good and the very best thing we can do. They also may come to see what we see.

SECRET DOCTRINE EXTRACT*

Three distinct representations of the Universe in its three distinct aspects are impressed upon our thought by the esoteric philosophy; the PRE-EXISTING (evolved from) the EVER-EXISTING; and the PHENOMENAL—the world of illusion, the reflection, and shadow thereof. During the great mystery and drama of life known as the Manvantara, real Kosmos is like the object placed behind the white screen upon which are thrown the Chinese shadows, called forth by the magic lantern. The actual figures and things remain invisible, while the wires of evolution are pulled by the unseen hands; and men and things are thus but the reflections, *on* the white field, of the realities *behind* the snares of *Mahamaya,* or the great Illusion. This was taught in every philosophy, in every religion, *ante* as well as *post* diluvian, in India and Chaldea, by the Chinese, as by the Grecian Sages. In the former countries these three Universes were allegorized, in exoteric teachings, by the three trinities emanating from the Central eternal germ and forming with it a Supreme Unity: the *initial,* the *manifested,* and the *Creative* Triad, or the three in One. The last is but the symbol, in its concrete expression, of the first *ideal* two. Hence Esoteric Philosophy passes over the necessarianism of this purely metaphysical conceptation, and calls the first one, only, the Ever Existing.

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* From the Original Edition Vol. 1, p. 278: See Vol. 1, pp. 298-9 Third Edition.

THE THEOSOPHICAL MOVEMENT*

CHAPTER IX

HISTORY is more than the narration of events; even the most personal and short-sighted recognize that actions do not perform themselves. There is no action without a being to make it and to feel its effects. No one's minutest action stands alone and without relation. Not only is it in relation to our subsequent and preceding performances, but the actions of each are interwoven and interblended at every point with the actions of others, the whole forming a continuous stream, from moment to moment; from life to life. *History,* then, is not merely "looking back"; it is looking at to-day and to-morrow as well.

History is the story of the persons and personages who performed the actions, as well as of the events themselves; but even more, if its chronicle is to be of any value to the student, he must be concerned in the meaning of the incidents which crowd the stage; in the parts played by the various actors in the drama; in the lessons to be learned in relation to the larger drama of life itself, in which he and all other sentient beings are concerned. For, in the words of a sage, known only to a few Occultists:

"The Present is the child of the Past; the Future, the begotten of the Present. And yet, O present moment! knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say 'I am the progeny of the departed moment, the child of the past,' thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present but verily that Future. Thus, are the Past, the Present, and the Future the Ever-living Trinity in One."

Bearing this in mind, history becomes more than the procession of events before the consciousness, the actors more than passing personalities; the merely physical but shadows cast upon the screen of time. Behind the arras of the visible lies the real and enduring world of *causation,* the world of immortal Souls engaged in the battle of Life—the pilgrimage of spiritual and mental Evolution, in which all are involved. Thus the history of the Theosophical Movement becomes a *study of the operation of the Law of Karma,* in which every living Soul is equally concerned.

The moment anyone takes this position he is, *ipso facto* and to that extent, on the plane of consciousness of the "Superior Sections" of the Theosophical Society; he is studying particular persons and their actions in the light of *Universal Principles*—in the light of the teachings of Theosophy, exoteric and esoteric. Hitherto we have been largely engaged with the visible stream of events in the

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* Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

life of the exoteric body called the Theosophical Society, whose members were more or less engaged in the study and propagation of the exoteric teachings called Theosophy. No secret was or has been made of the existence within and behind that stream of an inner body and an ensouling spirit; of an inner Teaching and a secret Science. Now, writer and reader alike must endeavor as best they may, while still regarding events, to penetrate to the workings of the minds and consciences of the actors, for there lies the field of causation—the *esoteric* aspects of us all.

From the beginning it was the Theosophical *Society* which attracted the attention of friends and foes alike. As it was the visible body, the heredity and preconceptions of the race made the thing visible the reality. Its declared platform of objects was universally attractive, so long as those objects remained in the region of ideals; an abstraction which one could profess without disturbance, external or internal.

But when it was ascertained that the Society was in fact but a vehicle for the dissemination and serious study of Theosophy; when it was seen that the careful study and comparison of the various religions and theories, philosophical and scientific, led straight to the unavoidable inference that the only value in any or all of them lay in what they had in *common,* not in their mutual exclusions; that the various *differences* were mutually contradictory and destructive; that in Theosophy alone was an inclusive Wisdom, self-convincing and self-explanatory of all and everything—then the Theosophical Society became and continued to be the target for every species of assault and attack that the adherents of sectarianism, whether in religion or science, could devise. And when it was perceived by the Fellows that the Objects of the Society were not merely formal and academic; that the serious study of Theosophy produced wholly unlooked for results in themselves, compelling them to choose between their predilections and their professed principles, by far the greater part either left the Society altogether, or lapsed into the hypocrisy which pretends one course of action while following another. The active and *earnest* Theosophists have always been but a scant fragment of even that handful of humanity which from time to time has called itself theosophical.

The actual active and visible Head of The Theosophical Society was at all times Colonel H. S. Olcott. To his zeal was due its foundation, to his ardent devotion its spread, to his abilities and sacrifices its successes. The Society itself more and more became to him the one Object of his existence; to it and for it he gave his all.

The case was quite otherwise both with H. P. Blavatsky and William Q. Judge. To neither of them was the Society ever anything but a body, an instrument, an imperfect and faulty machine for conserving energy and putting it to use. Both of them were co-founders with Col. Olcott of the Society, both of them gave without stint to its support and defense, but only and always as a

mere means to an end. They sustained and nourished it precisely as they did their human bodies, and for the same purpose—as a step toward the attainment of the end in view.

As "President-Founder" of the visible vehicle, the Society, Col. Olcott was prominent before the members and before the public. H. P. B. had as little to do as possible with the conduct of the Society; Mr. Judge was scarcely known at all in connection with it during its first decade. At all times until and unless the exigencies of the *Movement* compelled such appearances and interferences both H. P. B. and Mr. Judge supported and worked through Col. Olcott in the affairs of the Society, making themselves in every public way subordinate to him. His work was the exoteric phase of the Movement; theirs the esoteric.

H. P. B. was the *Teacher;* for purposes of the Movement she was the *direct Agent* of the Lodge of Masters of the Wisdom-Religion. These Masters were, and remain, securely veiled from the prying and selfish approach of humanity, masked and hidden from all, Their existence a matter of inference only to all but Their *Chelas* and "those with whom They voluntarily communicate." They are known in the world only by the evidences amassed by H. P. B. in her writings, through the few communications from Them to others who were, in every case, brought into relation with them by and through H. P. B., and through those longings and aspirations of the human heart which still preserve the faith in Divine Beings, Elder Brothers to suffering and sinful man. So far as the whole West is concerned all that anyone knows or infers of the Masters or Their Wisdom-Religion, or Their Chelas, comes, directly or indirectly, from the mission of H. P. Blavatsky. She therefore stood, and stands, in a position of supreme importance to the whole world; for *she stands in the place of the Masters* as Their Messenger until 1975, when she stated that Their next Messenger would come. All others, their statements and their actions, must be viewed in the light of her mission, her teachings, her statements and her example; for she and none other represented the First Section.

Next to her in importance in the Theosophical *Movement* was, and is, William Q. Judge, as we shall see in due season. The placing of any persons, however talented or supposedly proficient in occultism, on the same plane of knowledge and action in the world as these two; the acceptance of any teachings or "messages" as *Theosophy* in contravention of the recorded statements of these two, is to deny in fact the very Source of the Message of Theosophy, is to attribute to the Masters Themselves the fallibility of human nature. For such a position taken is to imagine that They chose an untrustworthy direct Agent to deliver Their Message to humanity; that they permitted Their Message to be faultily and imperfectly recorded; that They left the world and the sincere student alike at the mercy of claimants of every kind, and without any sure guide or land-mark of philosophy and example.

H. P. B. represented the First Section of the Theosophical Movement; W. Q. Judge represented the Second Section, and Col. H. S. Olcott the Third Section—or Theosophical Society proper. The evidences are abundant and overwhelming, as we shall see. Colonel Olcott was never, from the standpoint of the Superior Sections, other than a probationary chela. It is thus important to consider his dual position: on the one hand, the "President-Founder" of the Society, its guiding genius and chief figure before the world; on the other hand, a struggling probationer, fighting and failing over and over again in his efforts at self-discipline and self-mastery. In the field of causation, in the esoteric study of the Theosophical Movment, the actions of Olcott the President, in all their contradictions and confusions, have to be studied in the light of Olcott, the aspirant for accepted Chelaship of the Second Section. Pathetic and disillusioning as is the task, it should be tempered in writer and reader alike by the reflection that the story of Colonel Olcott is the story in advance of what confronts every aspirant to the same up-hill Path; the extent to which we learn the lesson of his failures is the measure of our debt to him.

In the article "Chelas and Lay Chelas" before referred to, H. P. B., in discussing the requisites and difficulties of probationary chelaship of the Second Section, illustrates some of her points by incidental reference to Col. Olcott. She says:

"All were refused at first, Col. Olcott, the President himself, to begin with; and as to the latter gentleman there is now (July, 1883) no harm in saying that he was not formally accepted as a Chela until he had proved by more than a year's devoted labors and by a determination which *brooked no denial,* that he might safely be *tested.*

On this subject Col. Olcott himself says in a letter written in 1881 and published in "Hints on Esoteric Theosophy, Number I," that during this year he was "provoked and exasperated" by the "selfish and cruel indifference of H. P. B." to his "yearnings after the truth," as well as by "the failure of the Brothers to come and instruct" him. He himself gives the reasons, both for the delay and his own misunderstandings:

"I got that proof in due time (of the existence of Masters): but for months I was being gradually led out of my spiritualistic Fool's Paradise, and forced to abandon my delusions one by one. My mind was not prepared to give up ideas that had been the growth of 22 years' experiences, with mediums and circles. . . . But now it was all made clear. I had got just as much as I deserved. . . . So . . . I adopted those habits and encouraged those thoughts that were conducive to the attainment of my ends.

"After that I had all the proofs I needed, alike of the existence of the Brothers, their wisdom, their psychical powers, and their unselfish devotion to humanity. For six years I have been blessed with this experience . . . . and yet after all these years not only

not made an adept, but hardly having achieved one step towards adeptship."

Col. Olcott was in his 44th year at the time; an age when, owing to the physical and psychical limitations of the human instrument, the constitutional changes necessary to successful chelaship present the extreme of difficulty, even granting that all other conditions are of the most favorable. What his actual condition was is further indicated in the same letter:

"If you will only reflect what it is to transform a worldly man, such as I was in 1874—a man of clubs, drinking parties, mistresses, a man absorbed in all sorts of worldly public and private undertakings and speculations—into that purest, wisest, noblest and most spiritual of human beings—a BROTHER, you will cease to wonder, or rather you will wonder, how I could ever have struggled out of the swamp at all, and how I could have ever succeeded in gaining the firm straight road."

We have witnessed the heroic efforts made by Col. Olcott who, in the beginning, literally gave up all, as Damodar did, to follow H. P. B., and her unknown Path, and the student can but have seen the terriffic strain imposed upon him by the pressures and temptations incident to his public position as the head and front of the Theosophical Society. The flattery, the sycophancy, that attend every man in public life, the inner lure of vanity, of ambition, of pride, of jealousy, that accompanies public recognition and achievement, is the "constant enemy" that surrounds the path of every notable character, an enemy to which but few fail to succumb in whole or in part. Successful chelaship means that these, and all other weaknesses and vices of human nature, must be not only fought, but *conquered*. Of these, the *universal* foes of human intellectual and spiritual evolution, Col. Olcott never speaks in relation to himself, but his letter goes on to tell of his *personal* difficulties and failures in the six years from 1875 to 1881:

"No one knows until he really tries it, how awful a task it is to subdue *all* his evil passions and animal instincts, and develop his higher nature. . . . .

"From time to time one or another Brother who had been on friendly terms with me . . . . has become disgusted with me and left me to others, who kindly took their places. Most of all, I regret, a certain Magyar philosopher, who had begun to give me a course of instruction in occult dynamics, but was repelled by an outbreak of my old earthly nature.

"But I shall win him back and others also, for I have so determined; and *whatever a man really* WILLS, *that he has*. . . .

"If my experience is worth anything, I should say . . . . that however great a man may be at this side of the Himalayas, he begins his relations with the Brothers on exactly the same terms as the humblest chela who ever tried to scale their Parnassus; he must 'win his way.'"

Every probationer of the Second Section will be prepared to agree with Col. Olcott's statement of the difficulties of the effort to conquer "these vices of the ordinary personal man"; to sympathize with him in his struggles, failures and renewed determination to continue on the path of probation. Few as yet have had the experience of the fiery furnace requisite to have a just appreciation of the far more difficult and onerous task of facing and conquering the universal vices inherent in human nature; the very crucible that his position as President-Founder and his "determination which brooked no denial" as an aspirant for Chelaship, compelled Col. Olcott to enter. And it is this prolonged ordeal that we must now study in its effects, both those manifested and those concealed. We have already touched lightly, but perhaps sufficiently on the failure of the probationers, Col. Olcott among them, "to defend the honour of a brother Theosophist even at the risk of their own lives," when H. P. B. was assailed by the Coulombs, the missionaries, and the Psychical Research Society. We have entered more largely into the primary obligations of chelaship in discussing the essential principles and rules of the Second Section, and the failures of Mrs. Cables and Mr. Brown. We must now trace Col. Olcott more particularly in his relation to H. P. B. as chela to Guru, in the incidents preluding the formation of the "Esoteric Section of the Theosophical Society."

The pledge taken by Col. Olcott was no other or different than that taken by every neophyte of the Second Section. Its essential features, so far as it relates to the matters under review, are contained in the following clauses:

"I pledge myself to support, before the world, the Theosophical movement, its leaders and its members; and in particular to obey, without cavil or delay, the orders of the Head of the Section in all that concerns my relation with the Theosophical movement."

The student will do well to note, (a) that the taking of the pledge is voluntary on the part of the applicant; (b) that it pledges entire obedience to the Head of the Section, who was and is H. P. B., in all that relates to the Theosophical *Movement*; (c) that her public teachings, the Objects of the Society formed at her instigation, no less than her private teachings and individual instructions, constitute and comprise her "orders," which every neophyte of the the Second Section pledges himself to "obey." Members of the *Society* also took a "pledge" as the condition precedent to entrance; that pledge in their case was one of mere assent to the First Object. Not until the Fellow of the Society was making strenuous and measurably successful efforts to embody in his own life all three Objects of the Society was he even eligible for consideration as an applicant for the probationary degree of the Second Section. Not until he fulfilled all the conditions of the pledges of the probationer was he in any way eligible to the higher degrees of the Second Section. Meantime he had constantly to bear in mind that no one would enforce or compel his keeping of his pledge; from start to finish his course must be self-induced and self-devised. In the

words of Col. Olcott's letter before quoted from: each applicant would get just as much as he deserved; he need look for no extraneous help "to achieve that which no man ever did achieve except by his own self-development." Or, as expressed in "Chelas and Lay Chelas":

"The Mahatmas are the servants, not the arbiters of the Law of Karma. LAY-CHELASHIP CONFERS NO PRIVILEGE UPON ANYONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result: his good thought, words and deeds will bear their fruits, his evil ones theirs."

Col. Olcott's course may first be discerned by an examination of the contents of "The Theosophist," which he directed after the departure from India of H. P. B. early in 1885. His prompt efforts to disclaim any reliance upon H. P. B., and his indirect assertion of his own paramount importance have been noted in an earlier chapter. When the "American Board of Control" was suggested by Mr. Judge to Col. Olcott for the preliminary direction of the rising tide foreseen by Mr. Judge in America, Col. Olcott appointed Prof. Elliott Coues of Washington, D. C., whom he met in London and Germany in the summer of 1884, to be its Chairman and leading figure. From the first moment of his connection with the Theosophical Society Prof. Coues began to cause difficulties. This requires separate treatment; it is sufficient here to mention the fact. Finally, Mr. Judge had recourse to Madame Blavatsky, and through her insistence Col. Olcott dissolved the "American Board of Control" and assented to the formation of the "American Section of the Theosophical Society." The actual facts, so far as they could be stated without exposing the internal discords, were placed on record in the first printed Report of the American Section—that of the second Convention. The *Supplement* to "The Theosophist" for November, 1886, remarks: "the movement in the United States is gaining strength, but not without the friction always to be expected from the contact of strong personalities. . . . The reconstructive plan sent over by the Adyar Council, which supersedes the Board of Control by an organization of an American Section of the General Council, is to be acted upon in December, and it is hoped that all may be pleasantly settled." There is here no apparent perception that anything was involved beyond the "friction of strong personalities;" no recognition of the fact that the plan came from Mr. Judge and was only accepted because of the insistence of H. P. B.; no comment upon the fact that the new "Section" was to be purely democratic, entirely independent, and in nominal affiliation only with the Indian autocracy set up by Col. Olcott under the thin mask of the "Adyar Council;" and contains also the plain misstatements that the new Section was to be an "American Section of the General Council," on the "plan sent over from Adyar."

"The Path" was noted in a friendly way at its foundation in April, 1886, and occasional brief mention made of its contents. But

no notice was taken of the affair of Mrs. Cables and Mr. Brown, nor of "The Theosophical Mahatmas," in which, as we have seen, H. P. B., from her sick bed at Ostend, wrote with the vigor and clarity that the importance of the issues raised required.

Another matter at the same time received her attention, and this was even more important, from the exoteric standpoint. Ever since C. C. Massey had raised the question that "Isis Unveiled" denied "reincarnation" and had claimed that her later teachings were at variance in other points from her earliest expositions, H. P. B. had merely denied the allegation and declared that there were and could be no contradictions in any of her teachings, since all alike came from the Masters. Beyond that she had held her peace. But after the S. P. R. Report and especially after the divergent activities and teachings promulgated in the "London Lodge" under Mr. Sinnett's auspices, these old charges began once more to circulate. There was a persistent, private, word of mouth effort going on in various quarters to belittle the occult knowledge and status of H. P. B., and make her out a medium and a student, as fallible and ignorant as any of the others. The time being ripe, Mr. Judge published a long and leading article by H. P. B., in "The Path" for November, 1886, entitled, "Theories About Reincaration and Spirits,"* in which she gave the actual facts once and for all.

No notice was taken of this article by "The Theosophist" for the very good reason that Col Olcott shared Mr. Massey's opinions and those of Mr. Sinnett and others with regard to H. P. B., and her teachings and status, as long afterwards, he himself admitted.

The publication of "Lucifer" was begun in London in September, 1887, with H. P. B., as its guiding genius. For more than a year the only notice taken by Col. Olcott of the magazine, its contents, or its Editor, is confined to the following official "Editorial Notice," appearing in "The Theosophist" for November, 1887: "At the particular request of Madame Blavatsky, the undersigned assumes temporarily legal responsibility for the editorship of the *Theosophist;* she having undertaken special editorial duty, in connection with the members of our London Lodge T. S, involving the public use of her name. Adyar, October, 1887, H. S. OLCOTT."

At the Indian Convention, held at the close of December, 1886, the famous T. Subba Row delivered a series of extemporaneous discourses on the "Bhagavad-Gita" to the assembled Delegates and visitors. These lectures were published in "The Theosophist" during the year 1887. In the course of his dissertations Subba Row spoke somewhat slightingly of the "Theosophical sevenfold classification of Principles" in nature and in man. No defensive notice was taken of the rather invidious tendency of his statements, then or thereafter, by Col. Olcott or those most closely associated with him. In the April, 1887, number, therefore, H P. B. replied in friendly fashion to Subba Row's criticisms, assuming that they were

* Reprinted in THEOSOPHY for April, 1914.

incidental and oral and their bearing as affording a basis for cleavage among Theosophists overlooked. To this Subba Row replied at length, repeating, extending and fortifying his previous statements, and indulging in some sharp remarks concerning H. P. B. herself. To this, H. P. B. made answer in the August number, clearing up her part in the matter as the "original expounder" of the "sevenfold classification," as Mr. Subba Row charged her with being. She simply stated that the classification attacked by Mr. Row was not her own, but that originally given out by Mr. Sinnett in his "Esoteric Buddhism." On this she says (what most Theosophical students have overlooked) that "Esoteric Buddhism" was written "absolutely without my knowledge, and as the author understood those teachings from letters he had received."

As Subba Row was himself a chela, and the issues raised by him largely concerned the Second Section and its work, H. P. B. confined herself strictly to what could be publicly discussed. The controversy caused a considerable breach, as H. P. B. had foreseen, and thereafter Subba Row maintained a coolness towards H. P. B. till the time of his death. Her subsequent correction of Mr. Sinnett's erroneous interpretations in the "Secret Doctrine" caused a similar breach with Mr. Sinnett. In the one case and in the other Col. Olcott's sympathies were with his fellow students and not with his Teacher and Guru, H. P. B. What his personal and actually guiding opinions were is very well shown in the signed review written by himself on "Incidents in the Life of H. P. Blavatsky." He says, in "The Theosophist" for February, 1887: "Her friends stick to her, as Mr. Sinnett truly observes, despite her most ingenious efforts to drive them off. In her best moods she charms by her wit, vivacity and talent; in her worst—well, let that pass." He speaks of "absurd sensitiveness" as a "striking moral weakness," of H. P. B. as of Dryden, and of himself as "one of her intimate friends" and one of her "loving associates."

Theosophical students of to-day, seeking enlightenment as to the sources of present day schisms, vagaries and difficulties, will find endless information and instruction in the most minute study and comparison of the events and literature of the second decade of the Society. No single volume can hope to do more than point out "leading cases" and cite the reader to the original mines of information, and something of their surface indications; some assays from their workings. A case in point is connected with the very trend of events now being followed; a case the significance of which was missed at the time, and appears never to have been connoted subsequently. Although Col. Olcott singularly and entirely failed to "defend the Teacher" when she, her *bona fides* or her teachings were under fire; although he reiteratedly speaks of himself as her dearest friend, her most intimate pupil, her most loyal colleague; although he discourses often and lengthily of her "faults" and "defects" and "mistakes" and the controversies between them in which

he was always in the right and she was always in the wrong; although he always accepts as his due all the credit so often given him by her, and the protection so often extended over him by her; he never, in a single instance, so far as our knowledge goes, actually took up the cudgels in her behalf after 1881. He invariably left her defense to others, if she was defended at all. Only when it was safe to do so, profitable to himself, did he admit her surpassing services and place in the Movement, and then always coupled with minimizing remarks. In the Subba Row controversy Col. Olcott kept silent. So did Mr. Sinnett, whose erroneous interpretations were the real basis of Subba Row's criticisms directed against H. P. B. But Mr. Judge from far away America was a diligent watcher of all that took place and in the August, 1887, number of "The Theosophist" with exquisite tact, skill and perception he reconciled and cleared up the situation, giving the facts, but giving them with all gentleness and discretion. But he paid the price of his loyalty and devotion, no less than of his knowledge and intuition. For this article necessarily had to lay bare the inconsistencies and "authority" of "Esoteric Buddhism." And, no more than Subba Row or Col. Olcott could Mr. Sinnett endure correction, even at the hands of H. P. B., let alone a young man as obscure as W. Q. Judge. Of all this in due sequence. Meantime, to follow the thread of Col. Olcott's ordeal of chelaship.

Immediately after the formation of the American Section in April, 1887, Mr. Judge wrote H. P. B. under date of May 18:

" . . . So many people are beginning to ask me to be Chelas that I must do something. . . . I know a good many good ones who will do well and who will form a rock on which the enemy will founder."

H. P. B. replied, telling Mr. Judge to go ahead in America and she would soon do something herself. In the autumn following "Lucifer" was started and from its first number contained articles by her or written under her inspiration, all relating to the Second Section, although not so named, and all in preparation for the forthcoming change in the direction of the Movement. The first volume contained the "Comments on Light on the Path," detailing the difficulties and requirements of the disciple striving for Chelaship. The number for April, 1888, contained the article "Practical Occultism,"* by H. P. B., giving publicly for the first time the "private rules" of the Eastern School, notating what would-be chelas had to do for their own safety as well as their progress, and for the first time clearly stating the enormous responsibilities assumed by the Guru or Teacher. This was immediately followed in the May number by "Occultism Versus the Occult Arts,"† stressing the dangers of impure Chelaship and the appalling consequences of falling into the "Left Hand Path." Coincidently "The Path" was publishing articles of similar import.

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* Reprinted in THEOSOPHY for January, 1913.
† Reprinted in THEOSOPHY for January, 1913.

To the April, 1888, Convention of the American Section H. P. B. sent a long and formal Letter, which she instructed Mr. Judge to read to the assembled Delegates. In this she placed on record publicly and authoritatively her recognition of the status of Mr. Judge in the Movement, saying that it was to him chiefly, if not entirely, that the Society owed its life. The remainder of the Letter was devoted to a recital of the purpose and meaning of the Society and the obstacles that must be overcome by its members. This was the first of a series of annual Letters, four in all, which she addressed to the American Conventions, the last one being written but a few weeks before her death.*

If the student will carefully compare the issues of "Lucifer," "The Path" and "The Theosophist" during the years 1887-8-9 he will be amazed to observe, first, the entire unity and accord in the two first named in all that concerned Theosophy and the Movement; secondly, the marked cleavage lines shown in the contents of "The Theosophist" during the same period, and the utter ignoring in the latter of the cyclic changes under way in the Movement as manifested in the writings of H. P. B. and W. Q. J.

Mr. Judge went to London and there, at the request of H. P. B., drew up the plans and wrote the rules for the guidance of the forthcoming "Esoteric Section of the Theosophical Society." Nothing in relation to the "Esoteric Section" by name appeared in public print until October, 1888. All that we have been discussing on that subject came to light only after many years. The same is true of the active correspondence which went on during the interval, between H. P. B. and Col. Olcott, and, to a lesser extent, between Mr. Judge and Olcott. True as steel, alike to the purposes which inspired them and to Col. Olcott in his place and share in the Movement, nothing was omitted from their efforts to inform him of the great issues at stake, to strengthen his weak spots, to keep him in line with the real objects of the Society as well as the Movement.

What Col. Olcott's real sentiments were, what his mingled feelings, what his alternations and violent oscillations during all this period, constitute one of the most vivid examples and illustrations of what may be called the "pledge fever" of probationary Chelas. Of all this, also, nothing appeared in public print, save as it was noticeable by such acts of omission and commission as we have been referring to. Long afterwards, in his "Old Diary Leaves," Col. Olcott writes of the events narrated, and it is to that source that we may turn for the private and missing links of evidence which show that the ruffling of the surface of events was but the symptomatic sign of the inner life-and-death struggle for Chelaship. In spite of the manifold and manifest disloyalty, ingratitude and other violations of their pledges by students and chelas of one degree of probation or another, of more or less prominence in the

* Reprinted in THEOSOPHY for November and December, 1912, February and March, 1913.

Society, neither H. P. B. nor Mr. Judge ever washed any of the Theosophical "dirty linen" in public; ever uttered any reproaches, ever in any way exposed the weaknesses and failings of their students or associates. Only when the Society, the School or the Movement was imperiled by the follies of those whom they were trying in every way to shield and help, did they take the necessary steps to clear the situation. They never either defended themselves or attacked others. Their work was to lay down the lines of teaching and direction, to keep those lines energized, and only when the Cause which they represented was endangered by external pressures or internal ruptures, did they intervene.

"Old Diary Leaves" is the personal story of Col. Olcott and being entirely autobiographical it has at least the merit of faithfully picturing, albeit unconsciously to himself, "the true history," not of the Theosophical Society but of Henry S. Olcott, aspirant for Chelaship on "the hard and thorny path of *Jnyana*." Viewed and studied as the diary of a Chela on probation, "Old Diary Leaves" is the "Life Ledger" of every aspirant for Occult knowledge and preferment, and no more important lessons are anywhere recorded for the study and instruction of the student of the Esoteric side of the Theosophical Movement, and the causes of the failure of the Theosophical Society.

To "Old Diary Leaves," then, let us turn for the final view behind the scenes before the curtain rises on "The Esoteric Section of the Theosophical Society."

(To be Continued)

REPRINTS FROM THE PATH*

Into the north-land have gone the gods, where they await the coming of the new race who can hold the azure blossom.

—*Lapland Verse.*

Man is sacrifice. His first twenty-four years are the morning, and the next forty-four years the midday, libation.

—*Chandogya-Upanishad.*

The body, ungoverned by the Self, is like a cart without a driver, unintelligent and mad.—*Tibetan Verse.*

The heavy moving stars are many, and each has an Intelligence, a Soul, and a Body.—*Desatir.*

The heavens are without rent or seam, and the revolutions of the spheres create heat.—*Dabistan.*

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*These Extracts were printed by William Q. Judge in *The Path*, Vol. IV. The title used is our own.—EDITORS THEOSOPHY.

THE LAW OF CORRESPONDENCES*

THE subject of the Law of Correspondences is a greater one than people are liable to suspect; yet we all know something of correspondences in the simple facts of nature—the seven colors of the spectrum, the seven notes of the scale. Each color of each octave corresponds to the same color of another octave. We see only a certain number of rates of vibration, but above the number perceptible to us are those too fine for us to perceive with our physical senses, and also below, are vibrations too coarse for our perception. We stand in the middle, as it were, of a great range of perceptions, aware of only a portion of the universe in which we live. The same is true with regard to sounds—from the note *do* up to *si, do* corresponds to every other *do* in the seven octaves which we are able to perceive physically, but these seven octaves are merely a portion of all the great octaves of nature above us and below us. There is a correspondence between the high and the low throughout all nature, because the great Center of Life, of Consciousness, of Perception is *the same* in every being of whatever grade; and because from within that Center proceeds all action. The use of *the power to act* which is *inherent* in that Center is the cause of all manifestation.

All things which are visible come from the invisible. In the evolution of a planet there is a beginning in homogeneous, radiant matter—such as composes the Milky Way—the basis of all subsequent forms that are brought about, or produced, by the *beings* who exist in that homogeneous state. But each being is a Center and each Center is the same as the One Great Center. So, proceeding from the same Source, necessarily all beings proceed under the same laws. The same Law rules all beings. The power to act and the subsequent reaction—the law of laws which we know as Karma—is brought into operation by all beings that produce the manifested universe and all the differentiations in forms and substance. Thus there is a connection between each being and every other being. There is a correspondence between each being and every other being. There is a correspondence between the constituents of each being and the constituents of every other being.

Now, that law which rules the atoms of our world as well as the highest spiritual beings in it—that law inherent in the Center of each being—proceeds in a definite orderly mode. This progress is known to be divided into seven degrees or the septenary nature, from the states of fine matter down to the matter that we now know in the body. All beings go through forms in the various states, and not only do they go through them but they possess them at the present time. Man possesses every body which ever has

*From the stenographic report of a Talk by Robert Crosbie. Here published for the first time.—EDITORS.

existed for him in any stage of matter. But our planet is one of many planets. It exists in a solar system which is one of many solar systems. There are inhabitants of other planets—some of them below us in point of development, and others so much higher than we that if we knew the state of their progress we would esteem them divine beings. All beings of each and every planet are of the same Center and proceed under the same universal law of manifestation. So, there is a correspondence between each and every planet. So, we are related to Mars, to Mercury, Venus, Jupiter, Saturn and the Moon by certain correspondences; in fact, there are organs in our bodies which correspond to the various planets.

At the root of all these correspondences with planets, beings and states of matter, behind all these points of attachment with every thing—the most minute as well as the coarsest—lies a tremendous, almost immeasurable SCIENCE related to all portions of the universe, to every state of matter and every plane of consciousness—a science, which by our self-induced and self-devised efforts it is possible for us to attain *within ourselves.* For knowledge does not exist outside of us, nor does knowledge exist without the knowers of it. Always the knowers of the greater knowledge have achieved it through observation and experience. Those Beings who are greater than we are and who have handed down to us Theosophy —the science of life and the art of living—in the far distant past had to go through similar experiences to those we are now encountering. So again we see there is a correspondence in ourselves with those higher Beings, and, as well, with lower beings. We have to manifest as various classes of beings—some on higher planes and some on lower planes. The forms of the kingdoms below us are embodiments of minor grades of consciousness on their way up to our estate, which they will reach when we have progressed to still higher states, under the law of evolution. For evolution of form is always brought about by the extension of the Consciousness of the being inhabiting the form, and our own purpose, as spiritual beings connected with all states of matter, is to evolve a better and better instrument on this plane of being to correspond to, or be accessible to those inner states of being and higher planes of consciousness which we all in reality possess.

It may seem strange to us that we possess what we know nothing of, and that there are powers latent in us which in our present case we are unable to manifest. But we ought to see that we have the power to learn. We have the power to learn sciences of various kinds, or languages entirely different from those we now know. The power to learn is within us. We could not learn these things if they were new—that is, due to some separate formation of nature from ourselves. There is a power that we may gain over all nature, and *use,* for, in fact, nothing is of use by way of knowledge that can not be practical for the true evolution of man, for the forward-

ing of humanity. There is a certain knowledge in the possession of some which relates to the occult sciences—to the powers which we do not presently possess but which are latent in us—the reason for either latency or possession lying in the fact that this life is the reaping of what has gone on before. As day succeeds day and life succeeds life, as planet succeeds planet and solar system succeeds solar system, so we have come down through the immeasurable past to the present conditions—to conditions, let it be remembered, where spirit and matter conjoin, where man may become higher than any being in our solar system because he is conjoined with the lower kingdoms; because he may so increase his knowledge in connection with those lower kingdoms that he may raise them up and use the powers that exist there and are produced by beings of every grade. And let us remember, too, that even on this physical plane there are beings other than those we ordinarily see in mineral, vegetable, animal and human embodiments; there are invisible beings existing in what we call our air, in the ether, in electricity, in fire—for it is life everywhere in this universe; there is not a hand's breadth of vacant dead space anywhere.

However minute, visible or invisible, the forms of life may be, they are Centers of Consciousness, beginnings of perception, the beginnings of individuality—ever increasing from form to form until the human form is reached, and then, on and on. For we as human beings are not the product of this earth. Our bodies are; but as spiritual beings we were present before this earth was formed. Once more we have come down through the stairway of the seven worlds from that primal state which is the very Center of being, plus all that we had gained before in other worlds. We bring with us all that we have gained in similar states and planes of substance before and *go on* with the world in each stage, just as we go on from day to day with our various occupations. Thus we may see that there is a continuity throughout the entire course of evolution, but what we have to learn is that knowledge of it along the line of true correspondences will never be acquired by mere study, nor by information given us by any being or beings whatever.

True knowledge has to be gained through an increasing perception of the universality of all law and the universal line of progress for every being of whatever grade. We have to think and *practise* altruism before the higher and more recondite powers of the universe can be placed in our possession for our use. The thought and the motive must be that which makes for the good of all beings. What has been given to us in the philosophy of Theosophy is for the purpose of arousing the attention of that Center within us which can see, which can know and which can do when it resumes its own nature and status. For there is a deep knowledge of all these things in the soul of every human being and the soul knows what it needs; it can understand when the brain can not understand; it can feel when the senses are not capable of transmitting feeling. This

knowledge is open to every human being, but only when the mind that we now possess is in exact accord with the nature of the indwelling Spirit shall we begin to see, from within outwards, all the lines of correspondence and relation that exist between us and all other beings. Only when we realize that we are a part of the Great Chain of being, that no one of us is unnecessary and no one can drop out, that the development is one for all, that we are all from the same Source and going towards the same goal; only when we shall think and act from that basis will we move onward with the great force proceeding from the Center in that true direction which leads to enlightenment and power.

The laws of correspondences constitute a science which is perhaps beyond the idea of any one of us. Can we realize that all beings are forces and all forces proceed from beings? Can we realize that there are forces or beings in nature which can be moved without the lifting of a finger—just by the thought, just by the will of one who knows the law of correspondences? Fortunate, indeed, it is that men as they are now constituted, with the wrong ideas that rule their actions, do not possess these powers which they could use against their fellow men. For is it not true that if we had them we would use them to blot out of existence many human beings who are running counter to our own ideas? And those beings are, just like ourselves, controlled by ideas foreign to the true progress of the whole and must meet the exact results of their wrong course of thought. Even without knowing it, perhaps, we may fight the battle of humanity merely by taking one idea of Theosophy—one universal idea—towards the freedom of the soul, and holding to that help. But we have to go much farther than that, which is but one step on the way. We have to realize within ourselves the kind of bodies, inner and outer, which we possess and the powers that belong to those bodies. We must bring those higher powers into operation through this physical body. We must build a higher and greater civilization than ever yet has existed. Whether it is accomplished in this or in ten million lives; whether we go straight to the goal or through suffering after suffering, it must ultimately be brought about.

We are here for a great purpose. A great mission lies before every one of us, as well as a great knowledge. We are here as knowing, self-conscious spiritual beings, buried in, and identified with this body, with this matter. Involved in the very work we had to do on this plane of being, we have forgotten our own true natures. It behooves us to understand what our true nature is and to think and act in accordance with it. Let us remember, too, that "the true nature" is not far away; it is right within us—within our hearts. In the silence of our own hearts there pulsates that One Life, which beats in correspondence in the action of the lungs, the action of the tides, the flux and reflux which is going on all the time and everywhere in nature. Can we not see that the laws of

correspondences are the same now that they were millions of years ago? Nor has humanity changed. We have changed the conditions surrounding us, but we ourselves are experiencing the same desires, the same feelings, the same stupidities which were ours millions of years ago. We have not advanced spiritually beyond the civilizations that are dead and gone, but in what we call our "advancement" we have made merely another closer bond to physical existence. So there is much for us to do.

We move from death to death until we realize our true natures and take the course pointed out by the Wise Men of all ages—the course by which They gained Their wisdom. Theosophy was brought into the world to wake up the souls who are in the least degree susceptible to an awakening to join that body of pilgrims moving on their way with their faces turned in the direction of the Masters of Wisdom, regardless of their present conditions, quickly or slowly clearing away their defects that they may be the pioneers and helpers and guides of the humanities that are to follow. Moving on with courage and confidence in the Great Beings, they gradually learn and come to a resumption of those powers which we all possess but do not express. Nor can one express in words the power, the happiness, the freedom from fear of any kind, the realization, while in a body, of immortality which spiritual knowledge brings. This knowledge and these powers are within the reach of all of us. As the ancients said: The Great Self shines in all beings, but in all it does not shine forth. We may reach that One Self, the One Spirit, whence came all law, all possibilities—which has the power to produce all changes, but of itself changes not at all—ever the experiencer, the enjoyer or the sufferer of the changes. Power comes from this knowledge, which springs up spontaneously within us because it resides in the innermost parts of our natures.

REINCARNATION OF ANIMALS*

P. C. W.—"If animals do not reincarnate, how do they receive a just reparation for the life of suffering which some have to endure?"

W. Q. J.—The answer is easy. They do reincarnate, but that which from them goes forth to reincarnation is not similar to the reincarnating principle of the human being. Were we to suppose that the monads now going through the present animal life were reincarnating in a haphazard way, then surely law disappears, our philosophy tumbles to the ground, and a reign of terror in the scheme of evolution ensues.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of May, 1892. The title used is our own.—EDITORS THEOSOPHY.

ON FAITH

EVERY human being has faith in something or some one—in one's self, in another, in one's powers or possessions, in one's country, one's religion, one's God. Sooner or later some event occurs, some catastrophe impends, that makes each one question the foundations of his faith. This is the real life and death struggle of the individual soul. The man without faith in something cannot live. It is the sense of isolation—the loss of faith—that brings on death, whether the death of love for an hitherto beloved object, death of devotion, or physical death.

When we lose faith we cease to struggle, we "give up," and giving up causes dissolution of the fabric in which the soul has dwelt. For every and any form occupied by the Soul is held together only by the power of that soul. Our faith is always coexistent with some subtle sense of possession, of participation in a loved object; that gone, faith departs and we are desolate, alone, isolated, at the point of death.

"Faith, hope, and love." Both faith and hope are partial and limited aspects of love. If love were complete there would be no hope, because there would be fulfilment—that is, we would be *full.* If love were complete there would be no faith, for faith implies both that we have and have not: we have enough to know that it is good, and we desire *all,* and hope to obtain it.

The secret of the understanding of faith and hope, then, lies in the understanding of love. Love is a feeling, while all understanding is of the mind. Love, like everything else in the world, has a dual aspect: It may either be in a sense of possession or a sense of giving. If our feeling in any way partakes of the former, we have no understanding of love, though we feel it. If the latter, we both feel and partly understand. The root of love lies deep, deep in our nature. It springs from the essential unity of all souls with the inmost, the One. The understanding of the soul is that it is separate from the beloved soul; it therefore desires either to possess or to be possessed by the beloved. All desire springs from ignorance—misunderstanding of the nature of soul. Possessing the beloved, we in time weary and are sated of the possession. We then think love has failed, whereas it is the understanding which has failed. Possessed by the beloved, we also in time grow faint, because our possessor does not understand that love to persist must be *mutual.* Again it is the understanding which is not complete. Feeling and thought in each one proceed from the same source in us and stand in the same relation as the lover and the beloved. Not until feeling and thought become permanently united is there perfect understanding in us. When there is perfect understanding of the nature of the soul then there is at-one-ment in the individual soul, and perfect love reigns supreme. The union of thought, desire and feeling in

the soul is knowledge. That union extended to all souls of all men is love—divine love which ceases not, nor is it isolated; ceases not because it is no longer isolated from any soul.

Faith, to the theosophist, therefore, is something absolutely unique, for it is the turning of the mind in the direction of perfect understanding of the nature of the soul, not in the direction of any object however beautiful. His faith is a series of lessons in love; for he is deliberately and with conscious intent striving to learn how to love. He has recognized that no man can love without understanding the inmost nature of love. He therefore goes to school to the perfect lovers of the race—his elder brothers, the Great Souls. He cultivates an unbounded confidence in his Teachers and an unlimited confidence in himself—an unbounded confidence in the Master's ability to impart the understanding which he lacks; an unlimited confidence in his own ability to learn. Soul is the subject of both teacher and pupil; love is the object—an universal compassion for all souls of all men.

Over and over again in this School of Compassion is the learner faced with loss, the loss of all that men hold dear. Over and over again the sense of isolation envelops him with its forbidding shadow. Over and over again death draws nigh. But if he keeps his eye fixed on the goal, he endures while from the blood of his heart hope slowly fades. As hope is withdrawn the divine transfusion fills his veins with another current, the ichor of the gods. Hope dies and there remains in him an august increase of faith transformed because transfused in his faith is the love of the Master.

Kama is gone, but Buddhi is present in the administration of the sacrament of the first Initiation. Faith swells and bursts to flower; the "substance of things once hoped for" is replaced by the "evidence of things unseen." Unseen, but a Presence so strong that he goes forth like a strong man rejoicing to run a race. The bridegroom has come forth from his Chamber on his way to meet the Beloved. The sense of taking dead, the sense of giving gone, what remains to separate the lover from the beloved? Buddhi and Manas find themselves at one; Union takes place, and love, "the peace that passeth the understanding," is born. For the Great Soul is born of the Union of the individual Soul with all souls. Then faith and hope are seen to have been but the vestments of love, as the flower is the vestment of the fruit to become.

Let him who thinks Theosophy to be cold, unfeeling, lacking the warmth of religion; let him who thinks that the fundamental propositions of the Secret Doctrine are but cold abstractions to one who is seeking love—let him approach them with the faith that they are the divine downpour of the Masters of Compassion; let him approach them with the hope that he also may become vivified in that rain of compassion—and he will lose hope and lose faith, BUT HE WILL FIND LOVE.

PARACELSUS*

II.

(Concluded)

IT is a notable fact that the life of Paracelsus formed the theme for the first important work of one of the greatest of modern poets, Robert Browning, in whom the mystical tendency forms one of the strongest characteristics of his thought. *Paracelsus* is a wonderful composition; almost marvelous when it is considered that it was written when the poet was but 28 years old. It exhibits a noble maturity of intellect; in the exalted spirituality of its thought it has never been surpassed by any of the poet's subsequent works. It shows that Browning had a true appreciation of the greatness of the Master. In his note he says that he has taken very trifling liberties with his subject and that "the reader may slip the foregoing scenes between the leaves of any memoir of Paracelsus he pleases, by way of commentary." Browning must have studied the writings of Paracelsus closely, and with his inner vision, for throughout the poem there runs a deep vein of occultism. Although he has followed the historical accounts of the Master, and therefore depicts some blemishes upon his character which could hardly have existed in reality, it seems not unlikely that a mind of the lofty spiritual quality of Browning's may, in its aspiration for true knowledge of his theme, have been impressed by that of Paracelsus himself, or of the one formerly known by that name.

The poem has the form of a drama in five acts. The first act has its scene at Würzburg, where Paracelsus is studying under Tritheim, in 1512, a youth of 19 years. With him is Festus, his boyhood's friend, older than he and Michael, the betrothed of Festus. The three are together in a garden, and Paracelsus is about to enter upon his long wanderings through the world. To these two he confides the secret of his aspirations. Festus, who has a conservative nature, endeavors to dissuade him from his enterprise, and to pursue knowledge in the ordinary channels. Paracelsus then tells something of the extraordinary nature which has distinguished him from his fellowmen. He says:

> "From childhood I have been possessed
> By a fire—by a true fire, or faint or fierce,
> As from without some master, so it seemed,
> Repressed or urged its current: this but ill
> Expresses what I would convey—but rather
> I will believe an angel ruled me thus,
> Than that my soul's own workings, own high nature,
> So become manifest. I knew not then
> What whispered in the evening, and spoke out
> At midnight. If some mortal, born too soon,
> Were laid away in some great trance—the ages
> Coming and going all the while—till dawned

*This article was first printed by William Q. Judge in *The Path* for May, 1887.

His true time's advent, and could then record
The words they spoke who kept watch by his bed,—
Then I might tell more of the breath so light
Upon my eyelids, and the fingers warm
Among my hair. Youth is confused: yet never
So dull was I but, when that spirit passed,
I turned to him, scarce consciously, as turns
A water-snake when fairies cross his sleep."

These words characterize the born Adept and show that the poet really apprehended the nature of the memories of past existences.

Paracelsus confesses how the impulse was ever with him to devote himself to the good of mankind and do some great work in its behalf. In his youth, as he sat under Tritheim's teachings, he felt somehow that a mighty power was brooding, taking shape within him, and this lasted till one night, as he sat revolving it more and more, a still voice from without spoke to him, and then it was that he first discovered his aim's extent,

"Which sought to comprehend the works of God,
And God himself, and all God's intercourse
With the human mind."

The voice continued:

"'There is a way—
'Tis hard for flesh to tread therein, imbued
With frailty—hopeless, if indulgence first
Have ripened inborn germs of sin to strength:
Wilt thou adventure for my sake and man's,
Apart from all reward?' And last it breathed—
'Be happy my good soldier; I am by thee,
Be sure, even to the end!'—I answered not,
Knowing Him. As He spoke, I was endued
With comprehension and a steadfast will;
And when He ceased, my brow was sealed His own.
If there took place no special change in me,
How comes it all things wore a different hue
Thence forward?—pregnant with vast consequence—
Teeming with grand results—loaded with fate;
So that when quailing at the mighty range
Of secret truths which yearn for birth, I haste
To contemplate undazzled some one truth,
Its bearings and effects alone—at once
What was a speck expands into a star,
Asking a life to pass exploring thus,
Till I near craze."

This voice is that which speaks to all true Mystics. It is the higher Self that speaks; the voice of the Warrior, spoken of in *Light on the Path,* "He is thyself, yet infinitely wiser and stronger than thyself." It may also be the voice of a Master, as well. For, at the stage where the bonds of the personality are loosened, the sense of separateness has disappeared, and the higher Self of one is that of all. In this passage, the poet gives beautiful utterance to the fact of the spiritual rebirth, the moment when the lower consciousness becomes united with the higher.

Again, in the following words, the fact of reincarnation is expressed:

"At times I almost dream
I too have spent a life the sages' way,
And tread once more familiar paths. Perchance
I perished in an arrogant self-reliance
An age ago; and in that act, a prayer
For one more chance went up so earnest, so
Instinct with better light let in by Death,
That life was blotted out—not so completely
But scattered wrecks enough of it remain,
Dim memories; as now, when seems once more
The goal in sight again."

This feeling of the truth of reincarnation finds utterance throughout Browning's work. It would be difficult to account for the greatness of a person like Paracelsus except under the theory of pre-existence.

"The dim star that burns within," and the reason for its dimness, is gloriously expressed in the following words:

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe:
There is an inmost center in us all,
Where truth abides in fullness; and around
Wall upon wall, the gross flesh hems it in,
This perfect clear perception—which is truth;
A baffling and perverting carnal mesh
Blinds it, and makes all error: and *'to know'*
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us, where broods radiance vast,
To be elicited ray by ray, as chance
Shall favor."

This passage, which is pure mysticism, is too long to quote entire, but the reader will find that it continues in the same exalted strain, showing how the unveiling of the soul, the higher self, may, through various means, be accomplished by what seems chance, or, as it says in *Through the Gates of Gold,* man may "tear the veil that hides him from the eternal at any point where it is easiest for him to do so; the most often this point will be where he least expects to find it." The poet has seen clearly, with Paracelsus himself, how it is that matter bars in the spirit, and he asks:

"May not truth be lodged alike in all,
The lowest as the highest? some slight film
The interposing bar which binds it up,
And makes the idiot, just as makes the sage
Some film removed, the happy outlet whence
Truth issues proudly? See this soul of ours!
How it strives weakly in the child, is loosed
In manhood, clogged by sickness, back compelled
By age and waste, set free at last by death:

Why is it, flesh enthralls it or enthrones?
What is this flesh we have to penetrate?
O not alone when life flows still do truth
And power emerge, but also when strange chance
Ruffles its current; in unused conjuncture,
When sickness breaks the body—hunger, watching,
Excess or languor,—oftenest death's approach—
Peril, deep joy, or woe."

It was to give clearer hints for this setting free of the soul that *Through the Gates of Gold* was written. In the second act Browning shows us Paracelsus in Constantinople in the year 1521, where history tells that he was at that time, having spent something like seven years in the Orient, "among the Tartars," a term that permits a wide range for his whereabouts. The Master was accordingly then 28 years old. He is said to have received the "Philosopher's stone," in reality the Great Jewel or Master Stone, described in the beautiful story called "Papyrus,"—printed in the March PATH—from a German Adept, Solomon Trismosinus. Browning, however, lays the scene at "the House of the Greek conjuror." This act, though very beautiful, is of slight value historically, as it was designed to carry out the motive of the poem that Paracelsus failed by seeking to attain his end through knowledge alone, leaving love out of account. In this regard Browning failed to grasp the full greatness of the Master, for Paracelsus could not have held his exalted position in the Rosicrucian brotherhood without being inspired by the most unbounded love for humanity.

To carry out this idea of the necessity of both knowledge and love, Browning introduces an Italian poet, Aprile, who has sought to attain the same end as Paracelsus through love alone. Aprile dies in the arms of Paracelsus and thus teaches him the lesson of love. This passage may be taken as symbolic of the union of the distinctive traits of the individuals and the assimilation of their essences by him who has arrived at the stage of killing out the sense of separateness. This is shown in the words addressed by Paracelsus to Aprile:

"Are we not halves of one dissevered world,
Whom this strange chance unites once more? Part? never!
Till thou, the lover, know; and I, the knower,
Love—until both are saved."

In this act are the following glorious words spoken by the dying Aprile:

"God is the PERFECT POET,
Who in creation acts his own conceptions.
Shall man refuse to be ought less than God?
Man's weakness is his glory—for the strength
Which raises him to heaven and near God's self,
Came spite of it: God's strength his glory is,
For thence came with our weakness sympathy
Which brought God down to earth, a man like us."

We will pass over the next two acts as comparatively unimportant to our purpose. In the last act we find Paracelsus, in the year

1541, at the age of 48, dying at Salzburg, alone with his faithful friend Festus. He tells Festus of the sensations of his dying moments in a passage in which occur inspired words, depicting the soul in the state of Eternity, where time and space are as nought. He tells Festus "You are here to be instructed. I will tell God's message," and he describes his experiences on the threshold of the Eternal as containing his entire past life:

"If I select
Some special epoch from the crowd, 'tis but
To will and straight the rest dissolve away,
And only that particular state is present,
With all its long-forgotten circumstance,
Distinct and vivid as at first—myself
A careless looker-on, and nothing more!
Indifferent and amused, but nothing more!
And this is death: I understand it all.
New being waits me; new perceptions must
Be born in me before I plunge therein;
Which last is Death's affair, and while I speak,
Minute by minute he is filling me
With power; and while my foot is on the threshold
Of boundless life—the doors unopened yet,
All preparations not complete within—
I turn new knowledge upon old events,
And the effect is—But I must not tell;
It is not lawful."

What follows may be taken, perhaps, in a sense, for a mystic initiation. Mustering superhuman strength Paracelsus stands upon his couch, dons his scarlet cloak lined with fur, puts his chain around his neck, his signet ring is on his finger, and last he takes his good sword, his trusty Azoth, in his grasp for the last time, and says:

"This couch shall be my throne: I bid these walls
Be consecrated; this wretched cell become
A shrine; for here God speaks to men through me:"

Then he tells the story of his birth to power, and of the wisdom he has attained. He tells how

"I stood at first where all aspire at last
To stand: the secret of the world was mine.
I knew, I felt, (perception unexpressed,
Uncomprehended by our narrow thought,
But somehow felt and known in every shift
And change in the spirit,—nay, in every pore
Of the body, even),—what God is, what we are,
What life is—how God tastes an infinite joy
In infinite ways—one everlasting bliss,
From whom all being emanates, all power
Proceeds; in whom is life forevermore,
Yet whom existence in its lowest form
Includes."

It is a long address, and so full of the most spiritual thought that it seems a pity space will not allow it to be quoted entire. There is one passage which corresponds very closely to a passage in

Hartmann's work, from one of Paracelsus's writings, describing the union in man of the attributes of this sphere of life which had, here and there

> "Been scattered o'er the visible world before,
> Asking to be combined—dim fragments meant
> To be united in some wondrous whole—
> Imperfect qualities throughout creation,
> Suggesting some one creature yet to make—
> Some point where all those scattered rays should meet
> Convergent in the faculties of man."

This point of convergence is spoken of in *Through the Gates of Gold* as "that primeval place which is the only throne of God,—that place whence forms of life emerge and to which they return. That place is the central point of existence, where there is a permanent spot of life as there is in the midst of the heart of man."

Again we see the same subject treated in the closing part of the *Gates of Gold,* the mighty results to be attained through the subjugation of the animal nature in man to the godly nature, looked forward to by Paracelsus, as Browning makes him speak, with prophetic vision, in the following words:

> "But when full roused, each giant limb awake,
> Each sinew strung, the great heart pulsing fast,
> He shall start up, and stand on his own earth,
> And so begin his long triumphant march,
> And date his being thence,—thus wholly roused,
> What he achieves shall be set down to him!
> When all the race is perfected alike
> As Man, that is: all tended to mankind,
> And, man produced, all has its end thus far;
> But in completed man begins anew
> A tendency to God."

And it is given significantly, as a trait of completed man, that such

> "Outgrow all
> The narrow creeds of right and wrong, which fade
> Before the unmeasured thirst for good; while peace
> Rises within them ever more and more.
> Such men are even now upon the earth,
> Serene amid the half-formed creatures round,
> Who should be saved by them and joined with them."

These words of Paracelsus are almost the last in the poem:

> "As yet men cannot do without contempt—
> 'Tis for their good, and therefore fit awhile
> That they reject the weak, and scorn the false,
> Rather than praise the strong and true, in me.
> But after, they will know me!
> If I stoop into a dark tremendous sea of cloud,
> It is but for a time; I press God's lamp
> Close to my breast—its splendor, soon or late,
> Will pierce the gloom: I shall emerge one day!"

We believe that the time is not far distant when he will be understood, will be known, and shall emerge.

S. B.

ON THE LOOKOUT

UNCONSCIOUS VERISIMILITUDE

The Monitor, the "Official Organ of the Archdiocese of San Franicsco" and which is, according to its own affirmation, "the leading Catholic paper of the Pacific Coast," supplies its readers with authentic information on many matters—sometimes, we doubt not, with intention; sometimes, certainly, with "the adorable effrontery of childhood." In its issue of August 21, Rev. Father Charles J. Herredia, S. J., has an article entitled "Psychical Phenomena is *(sic)* exposed by Jesuit Priest." Father Herredia naively says that for thirty years "on account of a great attraction for tricks and some little familiarity with the method of their performance, I have been in almost constant contact with magicians and their tricks." Knowing what history tells—even good Catholic history—of the Society of Jesus, one may accept without reserve the good Father's affirmation as a generalization; and specifically he "makes good" on his own account in the course of this one article. He does not deny the existence of "genuine phenomena." "I admit them," he says, "because I have seen some of them myself." Did not his cultivated Jesuit simplicity and modesty forbid, doubtless he might have added, "and not only have I seen them, but have myself performed them:" and this, in fact, is what he does seem to suggest, for, after one of his "illustrated" lectures, at which two Cardinals were present, one of the "Red Hats" said to him: "It is only because I know you very well, Father, that I do not believe the devil had a hand in your work." After this one cannot, of course, feel disappointed that Father Herredia should speak with proper reserve of his possible "silent partner;" thus: "I admit with certain reservations the 'Satanic' theory as a possible explanation of phenomena wrought through a medium."

THE POWER OF SUGGESTION

These are not the only fruits of the Tree of Knowledge shaken down by Father Herredia as he continues to swing us gently in the hammock of his confidences. He has been reading for the same thirty years all manner of books on Spiritualism, and,—"I find that they continually copy one another and repeat the same things over and over again. Do not forget the power of suggestion. When a false fact is repeated and repeated and printed and reprinted, we begin to believe the fact is true." Can anyone doubt this truth, painful though it be, or withhold his sympathy from those Jesuits who feel that in doing thus the spiritualist writers complained of have been robbing the Society of Jesus of its rightful prerogatives, maintained and exercised these numerous centuries? Can one wonder that the Father continues: "Spiritism as a hypothesis, as a possible explanation of the phenomena, I find no difficulty in admitting, but I certainly deny that it has clearly established its claims?"

In all candor Father Herredia tells us that "for an ordinary person it is practically impossible to distinguish the true from the false." As none of his readers could, of course by any possibility be "ordinary persons," the aphorism just quoted must apply exclusively to non-Catholics. Certainly it cannot apply to Father Herredia, for he himself says: "it is not enough for me to have the testimony of one or two men, no matter how honorable, in order that I may believe that to be a real, genuine phenomenon which he claims to be such. He says what he thinks, he is truthful, but veracity is not enough; positive knowledge of facts is absolutely essential." Evidently the Father has the courage of his conviction that "veracity is not enough," for his article is in that respect self-luminous, as witness this: "Let me quote here the words of that champion trickster and most shrewd woman, Madame Blavatsky." The quotation is not from Madame Blavatsky at all, but from words put into her mouth years after her death, by V. V. Solovyoff in "A Modern Priestess of Isis"—V. V. Solovyoff, a self-admitted prevaricator, and as staunch an upholder of the "Church Catholic" as Father Herredia himself, though in his case the Greek Catholic instead of the Roman. But,

presumably because Solovyoff also believed that "veracity is not enough," Father Herredia finds in him a kinship of spirit if not of form.

LIABILITY TO FALSE IMPRESSIONS

Speaking further of psychic phenomena, Father Herredia says that "the power of observation in this kind of phenomena is so diminished by the mysterious surroundings, etc., that in the ninety-nine cases out of one hundred, the good man tells me not what has occurred, but his own impression of what has occurred—often times two entirely different things." With this as with his other unconscious expressions of great psychical truths we may well agree. We may even go further and express the opinion—not to fall into the error of mixing our own impressions with what has occurred—that Father Herredia's article itself is proof positive of all these precious *obiter dicta,* and that the whole body of his readers could not do better than to practically apply them to Father Herredia's own statements, to the Society of Jesus, to the "body politic" of the Catholic faith, as well as in other directions. In this, we admit, our purpose is quite opposed to that which Father Herredia says inspires his lectures. His purpose, he says in so many words, is to "show the catholics . . . how easily they can be deceived." The mocking voice of history might be cited to show that such a purpose is purely a work of supererogation, but that is not our purpose. Our purpose is to show how easily the Catholics or any others of the myriads deceived by false suggestions and false impressions might undeceive themselves if they would but endeavor to verify for themselves.

SPIRITUAL WICKEDNESS

Father Herredia concludes his article with the statement: "I do not consider spiritism from the religious or moral point of view, but take it rather on its ridiculous side; leaving the serious work of investigation not to the masses, but to honest, religious, common-sense theologians to whom that task really belongs. We do not publish moral theology in the vernacular, but in Latin, to limit such knowledge to those men who have to know it. To give such treatise to the common people would do more harm than good." In all of this Father Herredia is true to the tradition, not only of the Society of Jesus *pur sang,* but to the teaching and practice of the Brahmin, the Jesuit, the "honest, religious, common-sense theologians" of all time—the vested interests of the profession of priest-craft, the "oldest profession in the world" bar one—its twin sister, *physical* prostitution. The innocence, the want, the trustfulness, the "capacity for impressions" morally and mentally, in the victims is, on the one side, the ever-fertile breeding place of religious as of physical prostitution; on the other, the craft, the "power of suggestion," the truly *Satanic* wisdom which preys on the ignorance and the weakness of the race to load it with false impressions, to pervert and enslave mankind in its holiest and highest attributes and functions. These are the true and enduring *psychical phenomena* everywhere in evidence to-day as always. They are part of that "Spiritual wickedness in high places" whereof Saint Paul wrote, and that H. P. Blavatsky gave her life to the endeavor to counteract, in the only way that it can ever be counteracted —by the dissemination of *knowledge* among the "masses," the "ordinary persons," the "common people" whom Church and State alike throughout the ages have kept in the toils of ignorance and delusion.

JESUITRY

"Jesuitry," says the dictionary, is "subtle or dissembling argument or practices, as the practice of mental reservation, action on the principle that the end justifies the means, etc."—in a word, *falsity* in the guise of Truth; that counterfeit coin everywhere in circulation, passed by "suggestion." And what is suggestion? The practical left-hand Occultism which submits a major and a minor premise, one or the other false, and so, whether in matters of fact or of logic, guides the victim infallibly, while appearing to leave him free, into the meshes of a self-drawn false conclusion. The evil employment of the "power of suggestion" is always syllogistic. By its sway the

victim is not deceived—he deceives himself; he enters the dream state of consciousness, becomes a "medium" without being aware of the fact, and is ready to stake his life on the reality of what, in sober point of fact, is but a picture in his own mind ,impressed upon his consciousness by the operation of this *power of suggestion.* What is the cure for the victim of any species of *Jesuitry? Let the "medium" cease being passive;* let him accept *unreservedly* the word of no man, living or dead," no matter in whose name or by what authority he claims to speak; let him *"prove* all things and hold fast to that which is good"; let him "compare, compare, compare"—and no *Jesuit* can gain or maintain power over him. To the man who adopts this course, what becomes of the "divine right of kings"? what becomes of the siren voice of the politician posing as patriot? what becomes of "revealed religion"? what becomes of the "Vice-Gerent of God on earth"? what becomes of "vicarious atonement"? what becomes of "miracles," "apostolic succession," and all the hoary "make-up" materials that, time without end, enable the hypocrite, the rogue, the charlatan, the pretender, the wolf in sheep's clothing, to deceive and ravage humanity? They would all disappear in an instant, in the veritable "twinkling of an eye," into that limbo where dreams go upon our awakening; we should see dreams as dreams and facts as facts, should see things as *they are* and not as the designing and the credulous-minded would have them appear, would then begin to act from true perceptions and true inferences, and not as mankind now does, upon the unsubstantial basis of "fancy's false suggestions."

Small wonder that Theosophy and H. P. Blavatsky have never met with cordial reception at the hands either of the designing or the credulous; small wonder the amount of artillery mustered into action against her and her teachings; small wonder the *jesuitry* practised upon both—by those whose interests are menaced, and, not less, by those who, *in her name,* do as the Christians do in the name of Christ and the Brahmins do in the name of the Vedanta—defile and pervert that which is of the Spirit into the service of Mammon. This is *jesuitry.*

A NEW CONCEPTION OF MATTER

A new conception of the general properties of matter has been propounded before the National Academy of Science, at Washington, by Dr. Irving Langmuir. To the usual conception, involving particles, molecules, atoms and electrons, Dr. Langmuir adds a new division which he has named "Quantel," consisting of a positive and negative part, present everywhere in space, moving in all directions with the velocity of light, and capable of passing through matter. "Quantels" constitute, according to Dr. Langmuir, what has heretofore been known as the "ether of space," and cause "all of the phenomena of light, electricity, mass and energy."

While we are often justified in passing hastily over many of the "new conceptions" of scientific men, so-called, yet in the present case we have to consider the above as representing the serious thought and conclusion of one of the most clear-thinking and earnest of that really remarkable group of scientists which the General Electric Company has gathered around itself at Schenectady, N. Y. Here seems to be an attempt to work from the basis of the homogeneity of subtle, imponderable *substance,* rather than mere divisionings of gross matter. Writes H. P. Blavatsky in the *Secret Doctrine:*

> "The most metaphysical object in creation is the atom." "A physicist . . . must first know what an atom is, in reality, and that he cannot know. The atom belongs wholly to the domain of metaphysics. It is *an entified abstraction* and has nought to do with physics, strictly speaking." "Light and heat are the ghost or shadow of matter in motion." "Electricity is an *effect and not a cause."* "The atom is not a particle of something animated by a psychic something . . . but is a concrete manifestation of the Universal Energy which has not itself become individualized."

But the foregoing are only a few random quotations. Students will gain much by a careful study of that section of Volume I (S. D.) entitled, "Gods, Monads, and Atoms." And so would Dr. Langmuir.

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